

The Art of Dabus Indragiri in Rantau Mapesai as a Medium to Build Character

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Abstrac

The art of Dabus Indragiri is an art which shows the body's resistance to sharp objects by performing dance and Berzanji music accompaniment. Rarely is the art of Dabus Indragiri performed in Rantau Mapesai nowadays. However, there is an awareness from artists to preserve this art because it has values to build character. Based on the above information, this research was to study the values of character which were contained in the art of Dabus Indragiri. The Method used was qualitative. The research was located in Rantau Mapesai, Indragiri Hulu Regency. The data were gathered by doing observation, interview, document study. The technique of data validity used sources triangulation. The technique of data analysis used descriptive analysis. The results stated that the character values in Dabus Indragiri are; (1) religious, (2) like to read, (3) responsible, (4) social care (5) creative, (6) having spirit of nationality, (7) love the homeland, (8) hard work, (9) independent (10) care of environment, (11) friendly or communicative. According to the results, we can conclude that the art of Dabus Indragiri can build character.

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INTRODUCTION

Indragiri Hulu Regency is a regency in Riau province. In this regency, it exists various kinds of arts. Dabus Indragiri is one of art that grows in Rantau Mapesai, Rengat, Indragiri Hulu Regency that will be discussed in this article. This kind of art is also called "Seboghong" by the surrounding societies. Seboghong in Malay language means "seberang" (across). It is called seboghong because Rantau Mapesai is a village that is separated from Rengat city by Indragiri river.

According to Mailiswin, the art of Dabus Indragiri is an art which shows the body's resistance of Dabus performer to sharp objects. Dabus Indragiri in Rantau mapesai, Riau province, has high artistic elements which can be seen from its range of motion with music instrument accompaniment from Berzanji rhyme. Because of that, Dabus Indragiri becomes a non-object cultural inheritance in Indonesia which the Minister of Education and Culture gave an award to it in 2016. Dabus Indragiri becomes the only Dabus in Indonesia especially in Indragiri Hulu because of its high artistic specification (Interview, 2017).

The process of Dabus Indragiri development has a quite long history. This can be seen from the lineage of Caliph (Khalifah) who were leaders in the performance of Dabus Indragiri. The supporting factor of development of this art is the performers' awareness in preserving and inheriting this kind of art in order to keep its sustainability. Beside that, this kind of art also contains character values that are inherited to young generations to build their good character. The art of Dabus Indragiri is received from generation to generation that was done by Prophet descendant titled Said to his derivatives. But it is also possible for ordinary people to be a Caliph (Khalifah).

The art of Dabus Indragiri is an Islamic art that has to be inherited in order to be preserved. Beside the existence of artistic elements in its range of motion with music instrument accompaniment from Berzanji rhyme, Dabus Indragiri also contains values of

character education which are needed to build character. This art was inherited from generation to generation that was done by Said family in Rantau Mapesai. Because of that, this art is classified into informal education in a family. The family education is an effort to improve the children's quality in knowledge, skill, and character. Samani & Hariyanto (2013) states that character means individually typical way of thinking and acting to have a social life both in their family and in their societies.

Based on the above explanation, the art of Dabus Indragiri is an education which was informally held in Said family. The role of family is very important to build children character, because informal education is a long life education in which people obtain values, attitudes, skills from their daily experiences. According to Ratna (2014), from the past till now, family has the most important role in education, especially the parents. Various moral deviations happen in the societies because the lackness of communication among family members. Therefore, we can say that a family is the first and the main school in people's life.

According to Rosmiati (2014), a simple meaning of an education is people's effort to improve personality in accordance to the values in societies and cultures. This opinion is supported by Rohidi in Widodo (2010), he states that education has a strategic or important role to develop self confidence, innovative and creative attitude. Through the Dabus Indragiri parents can educate their children about values so that they can build the character of children. In the context of informal character building, Dabus Indragiri is not only about entertainment but also about values that can build the character.

According to The Ministry of National Education in Nashir (2013), character is trait, behaviour, moral and personality that are built from various virtues internalization that are convinced and used as a foundation of the way of thinking, being, and acting. The noble values as the foundation character of our nation, Indonesia, are religious, honest, tolerant, disciplined, hard work, creative, independent,

democratic, curious, spirit of nationalism, love of the homeland, appreciate achievement, friendly or communicative, peace loving, like to read, caring. Characters can also a sign that distinguish one person from another.

Some researches that held before relate to this art, i.e. the research held by Hikmahetti, et.al., (2003). It was about the story of Dabus in Rantau Mapesai, how it was held, and what its elements and the function of the dance are. The other research was done by Kuswarsantyo (2012), he states that understanding dances contextually will be more beneficial so that it can contribute toward the character building of the performer. Based on the previous research, it is used as the comparison between the similarity and the difference, and it can put the researcher in the different position. Due to the above matters, the writer is interested in studying about Dabus Indragiri Art as a medium to build character.

METHODS

The method of investigation is qualitative. The research design is a case study which means the results can only apply for the same characteristic and phenomena. The target of the study is Dabus Indragiri in Rantau Mapesai as a medium to build character. The location of the research was Rantau Mapesai village, Indragiri Hulu Regency.

The technique of data retrieval was held by observation, interview, and document study. The observation was done to observe, to watch the rehearsal process, and to watch the performance. The main figures of Dabus Indragiri were interviewed to get information about it. Then, by the study of document, it would get photos and videos of Dabus Indragiri. The technique of data validity was used triangulation,--to do examination process by data checking which were obtained from various sources. The technique was held by some steps: (a) to compare data between the results of observation and interview, (b) to compare between what informan said and what researchers said, (c) to compare what the

informan said in the research and in all the time, (d) to compare between people's perspective and condition to other people responses, (e) to compare the result of interview with the content of related document.

RESULT AND DISCUSSION

The art of Dabus Indragiri

The art of Dabus Indragiri is an art which shows the body's resistance of Dabus performer to sharp objects. This kind of art is not certainly known who created it, and when it existed within Rantau Mapesai societies. The art of Dabus Indragiri was spread by an Arabian Islamic religious announcer named Said Ali Alaydrus. It was inherited from generation to generation by Said family in Rantau Mapesai. It has been inherited to more than 7 (seven) generations.

This art has existed in Rantau Mapesai since the period of Hasan Salahuddin empire, the sixteenth Sultan in Indragiri Hulu, He broadcasted Islamic religion by using Dabus as a medium to attract the societies. According to Indrawan & Sumaryanto (2015) Art is an alternative method of da'wah to attract the societies. Arts have a have attraction, and it can convince them directly or indirectly

Formerly, Dabus was a medium to broadcast religion. This art was brought Arabians to Indragiri Hulu regency, Rantau Mapesai village. Beside that, when the Dutch colonialism time came to this area, Dabus can be a "Hujjah", i.e., religious power and physical power gave self confidence so that it can train the keberanian of the youth in Indragiri Hulu. At the present time, Dabus is an entertainment medium for the societies. It proves that in Rantau Mapesai societies, Dabus is an important aspect in their social life.

This art was lead by a Caliph. He lead along the performance of this art. It could not start without a Caliph. According to Hikmahetti et al., (2003), these are the lineage of Caliph: the Caliph of Said Ali Idrus, the Caliph of Said Hitam, the Caliph of Said Isa, the Caliph of Said Kadir, the Caliph of Said Zakariyah, the Caliph

of Said Rozali, Raja Abu Hamid, the Caliph of Said Muslaini. A Caliph is a person who is very obedient to the religion and always surrender to Allah. Nowadays, Dabus Indragiri is lead by the Caliph of Said Samiun. In every performance, the Caliph always advises the member of Dabus not to be arrogant, stay low profile, because all is from Allah.

The values of character in Dabus Indragiri will be studied here. Basically, the values are an idea of good, right and fair. These will be a guide to build character. Character building is an effort to educate good values in children through a religion, virtue, in order they can think and act rightly to the Others. The educated values in a society will bring a guidance to people's life.

The Elements of Dance and Character Values in Dabus Indragiri

A dance contains movements in the space and time. Movements are the main media in a dance, the movements created from the body will be unified with the movements of space and time. Dabus Indragiri in Rantau Mapesai has traditional element of movements. The movements of traditional dances have not been choreographically composed and simple. The accompaniment is simple, magical, and sacral. The movements consist of foot deposition, foot swing, body swing, the movement of head with certain pressure.

According to Suhartono in Hartono & Lestari (2002), Dancing is not only a visually practical art of movements but also a symbol of or value that reveals human behaviour that is rhythmically composed for a certain intention. It is also happened in Dabus Indragiri, beside there are art elements in this dance, the values also exist in its movements. It is in line with the research of kuswarsantyo (2012) that character building can be seen from the contextual movements of dance.

According to As (2010), character has the same essence and meaning with moral education. Its goal is to build children's personality, in order to be good human being, member of society, and citizen. The art of Dabus Indragiri itself is lead by a Caliph (khalifah). He

is responsible with the safety of its member and directly lead the Dabus performance. The character value of responsibility is a must for every performer to succeed a performance.

The elements of dance in Dabus Indragiri are the movements based on the culture of the societies in Rantau Mapesai. According to Putriningtyas, et.al., (2015) in her research explains that the movements of dance are inspired by the people's daily activities although they have undergone the distortion, stilisation, and creation. In the Dabus Indragiri, the movements are the result of creativity from the performer. An art itself is the necessity of dance performance without knowing who is the choreographer.

Dabus Indragiri has various movements with character values that deserved to be preserved. After analyzing and describing the values, it is found that they can be a guidance for societies to a better life. The following are the various kinds of dance movements including their character values in Dabus Indragiri Rantau mapesai.

Worship Movement (Gerak Sembah)

This movement shows an ethical value of respecting older people or greeting the audiences. This reflects the attitude of social care in Rantau Mapesai society. Showing a respectful attitude to older people and being social is very important to knit a good relationship with others.

This is relevant with the statement of Maragani & Wadiyo (2016) in their research. They state that in Masamper activity, the ethical value is actualized in the beginning of activity by letting an older figure to lead the prayer and to sing the first song in this activity. It is also happened in Dabus Indragiri, this attitude reflects a respectful manner to the older people and this also reflects social attitude in the societies.



Figure 1. Form of Worship Movement

Three Steps Movement (Gerak Langkah Tiga)

To step means to move, three steps movement is an opening step by stepping three times, looking the right side and left side. The intention of looking right and left side is to check who is there. "Who" here means Angels (Malaikat). The society of Rantau Mapesai believe that they are kept by Angels and their predecessors. This matter educates religious character values which relate a belief which the majority of Rantau Mapesai society rely on. It is Islamic religion.



Figure 2. Form of Three Steps Movement

Shooting Movement (Gerak menembak)

This movement is a proof that this art has already existed since Dutch Colonial period. At the past time, the youth of Rantau mapesai used

Dabus as Hujjah, it is an inner strength which can give self confidence and bravery to face up the invaders. In this movement, the performers get self confidence, become strong, lively, and independent because they can protect themselves as well as their family and society. This is in line with the research of Juwita, et.al., (2017) that the strength and agility cannot only be realized in working but it can also be realized in protecting family. The values of character in this movement educate the character of nationality spirit, love the homeland to memorize the struggle of predecessors in the defense the nation.



Figure 3. Form of Shooting Movement

Meninjau Anak Dara Movement (Gerak Meninjau Anak Dara)

This movement relates to the relationship of young man and young lady. Dabus Indragiri is performed by young men of Rantau Mapesai. The performance can attract the young ladies too. From the past time up to now, a young man who wants to get acquainted or be friended with a young lady, he has to look for an information about the lady, then ask a permission to her parents to meet their daughter. The young man will be not only closed to the lady, but he is also closed to her parents. He will be more communicative in having interaction with the lady and her parents. This dance movement reflects a friendliness, and politeness to the older people.



Figure 4. Meninjau Anak Dara Movement

Elang Belego Movement (Gerak Elang Belego)

In the ancient Malay, an eagle is a guard and a protector. The movement of flying eagle signs that the surrounding area is surely protected from a crime, both from human beings and from invisible creatures. Based on the above information, It is said that Dabus Indragiri can educate a caring attitude to environment and people surrounding in order to protect them from the evil. This movement reflects an independence too. The performers believe that Dabus can protect themselves from a crime and evil.



Figure 5. Elang Belego Movement

Menguak Padi Masak Movement (Gerak Menguak Padi Masak)

Based on the livelihood of the societies like farming, this movement, is a symbol of hard

working to fulfill the daily societies. This movement is done like to drill down the paddy (rice). It symbolizes hard working character of Rantau Mapesai society. Based the movements above, it is concluded that character building can be based on contextual dance movements.



Figure 6. Menguak Padi Masak Movement

Music Accompaniment

Music and dance are tightly related. Murgiyanto, et.al., (1986) states that music is an accompaniment in a dance. Music can give a harmonious rhythm so that can aid to manage the rhythm or to describe in expressing a movement. Form of accompaniment is divide into 2 (two), they are, internal and external. The internal form is from the dancers like breath, voice, effect of dancer movement, and effect of equipment used by dancers. While external form is everything from outside the dancers, like voice, music instrument that are from other people.

Music used in accompanying Dabus is poetry in the kitab (book) of Berzanji which are sung together without stopping. According to Rahman, et.al., (2010) Berzanji is a choir without music accompaniment. It is usually performed in birth festify, circumcission, and wedding. The text uses Arabic and tells about the stories of Prophet Muhammad. Based on the information stated above, we know that there is a communication between performers and audiences in Dabus Indragiri Communication, according to Kinesti, et.al.,

(2015) in her research, is an action which gives an interpretation to other people, like conversations, gestures, attitudes, feelings that want to deliver without physical contact.

In Dabus Indragiri, Berzanji is a poetry which accompany the performance with gendang (drum) ghebane as a music accompaniment. The Dabus performers chant the poems from kitab Berzanji while hitting ghebane in the crossed leg sitting position in a circle. The person dancing Dabus changes his turn with the one who hitting ghebane. The ghebane player will rise from his seat to perform Dabus.



Figure 7. Musical Instrument “Ghebane” and kitab (book) of Berzanji

The poetry will chant slowly in the beginning and fast in the following. Artists call it with slow and fast bisyarhi. It uses Arabic. Berzanji is poems composed by Al Berzanji, an Arabian poet. Al Berzanji writes poems to praise Allah SWT and Poems, then it is called kitab Berzanji.

The accompaniment uses strains of berzanji poems from the performer of Dabus Indragiri. Hadi (2005) states that kitab Berzanji is a book (kitab) used to a guidance to develop the reading and song which contextually contains an education about character building. It also contains prayers and praises to Allah and His rasul. According to Septiana, et.al., (2016) Berzanji is prayers, praises, and stories about Poems which are chanted with rhythm.

Berzanji contains stories about Poems from his family tree, his childhood, his teenage, his adulthood, to the period when he raised as Rasul. It also tells noble character of Poems as a good sample of human beings. Through kitab

Berzanji, the noble character of Prophet Muhammad, it is hoped that it can be a guidance to build character. Beside that, by reading kitab Berzanji, it can foster an attitude of reading.

Beside chanting kitab Berzanji, Dabus Indragiri has a music instrument to accompany the poem and dance, it is called “Ghebane”. Ghebane is a music instrument which is used and done together and interchangeably with Dabus Indragiri performers. Ghebane is made by the performer. It shows a creativity of the performer. Because of that, the existence of this art has to be preserved since there are many benefits of learning this art, like building the performers’ characters.

CONCLUSION

Character has the same essence and meaning with moral education. The character values are basic to build children’s character, in order to be good people in life as good citizen. Dabus Indragiri has values to build character. The noble values of this art are from the cultures of our beloved country, Indonesia.

Dabus Indragiri is an art lead by a Caliph which shows the body’s resistance to sharp objects. This art has elements of various movements, music accompaniment, and kitab Berzanji poems. The existence of this art has to be preserved. Many people have not known yet that in Dabus Indragiri are many character values, like movements and music accompaniment from Berzanji poems. The character values containing in Dabus Indragiri are religious, like reading, social care, responsible, creative, spirit of nationality, love the homeland, care of the environment, friendly and communicative. These characters are applicable in the societies, so that the societies are aware that there are many character values in Dabus Indragiri.

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